

Rev. Wm. M. L. Washington

MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, MAY, 1846.

Vol. 3.—No. 11.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

CONTINUATION OF OUR ADVICES FROM THE COLONY, PER RIG KENT AND THE MADONNA.

THE despatches alluded to in our last, as expected by the Madonna, have at length been received; and although, of date prior to the news by the Kent, still they are of a very interesting character.

We especially invite attention to the REGISTER of the BIRTHS and DEATHS in the colony during the past year, by which it will be perceived that the colony is on an increase, independent of immigration.

Does an increase of fifty per cent. over the deaths indicate an unhealthy residence? We have often been accused of speaking *unadvisedly* upon this subject, even with the statistics before us. And we now speak *unadvisedly* again, and repeat the affirmation, that *the mortality in the colony of Cape Palmas, is not so great as among the free coloured people of Baltimore!* Here is the proof in figures, 13 deaths in a population of near 800—a fraction over $1\frac{1}{2}$ per cent. Now what is the average per centage of mortality among the free coloured population? We have not the statistics before us, but we are informed it averages all of 3 per cent.; (if we are in error, it is a fractional one, and can be easily corrected.)

The REGISTER of the number of scholars in the various schools, and the premiums offered by the Governor and Council will likewise be interesting.

The journal of a tour of exploration to the Pah Country, although not written by Stephens, is still a very important document. It adds something to our knowledge of the interior of Africa. The region visited by Messrs. Banks and Stewart has hitherto been wholly unexplored, and they deserve great credit for their energy and perseverance in pushing their way thus far, against the thousand and one obstacles thrown in their path by the *palavering* natives. We wish they had been more anxious to describe the general appearance of the country, rather than their personal adventures. But the latter were no doubt uppermost in their minds, “and out of the abundance of the heart the mouth speaketh.” Let it be recollected that these men are hard working colonists, and not scientific explorers selected specially for such work.

MARYLAND IN LIBERIA.

Statistics of Births, Deaths and Marriages, for the year 1845.

BIRTHS.

Mrs. N. Jackson,	Male.	Mrs. J. Gilson,	Male.
Mrs. F. Tubman,	Male.	Mrs. Thos. Dent,	Female.
Mrs. Ireland,	Male.	Mrs. A. Wood,	Male.
Mrs. Bond,	Male.	Mrs. L. Norris,	Female.
Mrs. Jas. Molton,	Female.	Mrs. H. Dent,	Male.
Mrs. Jno. Molton,	Female.	Mrs. J. Jackson, Sr.	Female.
Mrs. H. Cornish,	Female.	Mrs. J. Arthur,	Male.
Mrs. Josh. Harris,	Male.	Mrs. Diggs,	Female.
Mrs. Geo. Jones,	Female.	Catharine Tippet,	Female.
Mrs. J. Mumfred,	Male.	<i>Total Births, 19.</i>	

DEATHS.

David Boone, aged 85 years.	I. Mumfred, aged 28 yrs. Dropsy.
Mary Ross, " 22 " Peritinitis.	Minty Dorsey, 65 " Pthisis.
Dorcas Scotland, " 60 " Peritinitis.	Henry Greene, 5 " Acute Plur.
Montieth Tubman, 78 " Pleuritis.	Jno. Hooper, 23 " Af. Cocheria
Jesse Flanagan, 80 " Dysentery.	J. Jackson, infant 6 days old.
Filbert Norris, 14 " Paralysis.	Mrs. Dent's infant 10 days old.
Benj. Bostick, 82 "	<i>Total Deaths, 13.</i>

MARRIAGES.

Henry Allen to Mrs. Greene.	Alfred Dent to Meeky Tubman.
Chas. Scotland to C. Edmonson.	Jas. Moon to Charlott Hance.
Sterne Tollover to Harriet Lee.	Alexr. L. Jones to Clarissa Ward.

PAUL F. SANSAY,
Colonial Register.

Dec. 30, 1845.

Average number of Scholars attending the Schools, supported by the Maryland Colonization Society, during 1845.

FREE SCHOOL NO. 1. JOHN E. MOULTON, *Teacher.*

January, average, . . .	31 $\frac{1}{3}$	July, average, . . .	37
February, do . . .	36 $\frac{1}{3}$	August, do . . .	40
March, do . . .	37	September, do . . .	32
April, do . . .	37 $\frac{2}{3}$	October, do . . .	32
May, do . . .	34 $\frac{3}{4}$	November, do . . .	37
June, do . . .	23	Dec. 23d do . . .	26

LADIES' SCHOOL NO. 2. PHILIP GROSS, *Teacher.*

January, average, . . .	28	October, average, . . .	7
February, do . . .	30	November, do . . .	9
March, do . . .	21 $\frac{1}{3}$	June, do . . .	5
April, (8 days) . . .	8 $\frac{1}{2}$	Dec. 23d do . . .	10
May, (9 do) . . .	18		

GIRLS' SCHOOL NO. 3. MARGARET HARMAN, *Teacher.*

September, average, . . .	23	November, average, . . .	21
October, do . . .	16 $\frac{1}{2}$	December, do . . .	24

PREMIUMS FOR 1846.

SEPTEMBER 29th.

Council in session:—Present, Agent, Vice Agent and Messrs. Jno. D. Moore and N. Jackson Jr. Councilors.

Resolved, That there be a premium of 25 cents per yard in specie offered for the first 100 yards of cotton cloth, grown, spun, and woven in the colony.

Resolved, That there be a premium of 20 cents per pound in specie or wood offered for the first 50 pounds of cotton grown in the colony. The individual producing the said cotton to prove it to be of his own cultivation.

JOURNAL TO THE PAH COUNTRY BY MESSRS.

STEWART AND BANKS.

DEPARTURE FROM MOUNT TUBMAN,

Thursday, October 9th, 1845.

At two o'clock this afternoon we left Capt. A. Hance's for Baracah, where we arrived at half after five, and put up for the night, got our supper and retired to rest shortly after, in order that we might be able at an early hour the next morning, to pursue our journey to Denah, on the Cavala river, where we expected to take canoes.

Friday, 10th. We rose very early this morning, collected our baggage and prepared to start. Our company consisted of three Americans and five natives. Mr. John Banks acting headman for the former, Sabba for the latter, and a native of the Toba tribe named Pobe, as guide. Before we started, Mr. Banks proposed we should go to see the King and town-master, whom they called Badao, his name is Blavo, at the Baracah town: we did so—and they appeared glad to see us. Mr. Banks in answer to their questions, informed them where we were going, what we were going for, and who sent us, &c. They assured us of their good will, and Blavo promised us a man from his town, which we did not get. He also said he had a large canoe at Dena that we might have to ascend the river with. We thanked him, shook his hand, and withdrew. At ten we started for Dena, and reached there about four P. M., all well and in good spirits. After refreshing ourselves, obtained a private interview with King Fue, about our passing up the Cavala river, and visiting the Pah country. He told us he would call a palaver in the morning that his head men might hear our own words. To this we made no objections.

Saturday, 11th. About sun rise this morning, Mr. Banks, Pobe and myself, were called before the King and his head men: after much talk among themselves, which I could not understand, they asked our guide Pobe, where he was taking us, and what was his business through their country. He told them Gov. Russwurm wished to obtain information of the Pah country, and had sent for him to be our guide to that country. They appeared dissatisfied and questioned Mr. Banks. He stated to them who it was that sent us, and also the object of our journey. They at once forbade our going further, loaded Pobe with abuses on account of the dashes, consisting of a gown, umbrella and hat, which he had received from the Governor; drove him out of the palaver with an order, not to show himself out of doors again while we remained in town, and complained that the Governor had given them nothing, but had treated them like boys. Could not send to them for a guide, but must send for a lazy Bush man of no account. This harrangue being finished they broke up the palaver, leaving us determined to force our way even at the risk of losing our lives. In the after-

noon we learned that the people of a neighbouring town had felled some palm trees belonging to the big town. As this was a declaration of war, and would prevent our passing up the river, we laid hold of the palaver with a view to set it and make peace. We entreated them not to fight; at first they would not listen, but finally promised not to permit any man to leave town, until Mr. Banks could despatch word to the Cape, that Gov. Russwurm might send an American and native man to talk this palaver.

Sunday, 12th. We rose early this morning, and at the request of Mr. Banks I wrote to Gov. Russwurm, stating in a hasty manner the cause of our delay—but remained in town. The people of the town were very busy all day erecting fortifications. During the day King Fue received a message from Blavo of Baracah, commanding him not to let us have his canoe, nor permit us to ascend the river, under penalty of being made to pay bullock's to the Baracah people. This was another reason for our delay; and I hope Blavo may be brought to an account for it.

Monday, 13th. Being very desirous of continuing our journey—especially as the people here treated us ill, we concluded, if possible, to bribe a certain Doctor of the town to take us up the River during the night. The plan, in part, succeeded, as he agreed to do so, for a small compensation, which we promised should be paid when the work was done. We made our arrangements to leave that night at whatever risks, between seven and eight, we got our baggage ready and carried it down to the water side; but our canoe had not arrived, and while we were waiting for it, the messenger to the Cape returned with a letter from Gov. Russwurm, directed to Mr. Banks. We immediately informed King Fue, that we had received an answer from the Governor. He requested Mr. B. to read it to him, which he did, omitting, however, a small part of it. The King finding us determined to go, at last gave us his consent. Accordingly Mr. Banks hired another canoe, for we could not find the Doctor with two boys to bring it back, and drew an order on Gov. Russwurm for payment. A little after nine o'clock we got off, and for about half an hour kept our course due north, when we arrived at the first elbow: thence for two hours N. N. E. to second elbow, and from there N. E. until nearly day-break, then we landed at Paleah country, got out our baggage and walked up to the town, called Foe, situated at a distance of quarter of a mile from the river. Our guide Pobe, who was now at home, procured us a house and some mats to lay on, these last, we were very thankful for as our passage up the river had been a laborious one, the current running very swift, it required a great deal of force to ascend.

Tuesday, 14th. About nine o'clock got our breakfast, and afterwards walked out into the town to see the people, who commenced the Devil's play in token of great joy of our arrival. In this part of Paleah country, the land is high, well timbered and very fertile, the water is also very good. The people seemed to be very kind to us, and not disposed to put any obstacles in the way of our going to the Pah country, but rather encouraged us to go.

We gave the old gentlemen of the town a few dashes, and they in return gave us up the country to go where we liked. Towards noon, we began to think about making preparations for continuing our journey the next morning, and Mr. Banks called Pobe to know about another canoe, as the one we had, was to go back to Dena, he said he had none, but would try and get one. This astonished us, for before we left Dena, he told us we should find no trouble about a canoe, as he had one large enough for us all. So this story turned out to be a lie, for he had none; like all African natives, no dependence is to be put in them. Natives generally are very treach-

erous, and a man who travels in Africa should provide himself beforehand with every thing necessary, if he does not, he will meet with difficulties that will obstruct his passage, and prevent him from accomplishing the object he has in view. Many things of a very perplexing nature presented themselves to us this day, but I will not note them here. As our guide was unable to procure us another canoe, Mr. Banks detained the one we had hired at Dena. After supper we retired to our house, and passed the first half of the night in talking of one thing and the other, that none of us should get down-hearted or sink into despondency, as many are apt to do when they cannot carry their point immediately. For to accomplish any important object, or to make any important discovery, it requires time, as nothing of consequence can be done in a hurry. But all men are not alike.— Though all men, civilized or heathen, white or black, learned or unlearned, know in their own way what kind treatment is, and when and where, respect is due. When a man is placed at the head of a company of men with whom he is to come in contact, he should take care to act in such a manner to his company that he may be left blameless of every thing.

Wednesday, 15th. We rose very early this morning which was a very fine one, and walked out in the town, we were surrounded by a large number of men, women and children, so as to make it quite annoying to our feelings, and we soon returned to our quarters. Pobe sent us word this morning that we were to leave for Erebo the next day. We were glad to hear that, but where Erebo was, we did not know. The King and two of his head men called on us this morning, and Mr. Banks gave them a barr of tobacco, two hdkfs. and some gun flints, which they received thankfully, and Pobe made us a dash of a fowl, a duck and a goat, for our company. Pobe's son who lives in a town five miles from this, came to see us, but did not continue with us. About noon, we called a council and concluded to re-hire the canoe which we got at Dena. Mr. Banks agreed to give the boys, who were to take it back, three yards of satin stripe, to let us have it to go as far as the Carbaba country, the boys consented, we told every one that we should start next morning very early, and packed up our baggage. We retired to rest very early at night in good spirits, glad we had re-engaged the canoe that we might ascend the river in the morning. We were aroused about eleven o'clock at night by Pobe, who informed us that we must go, I was a little surprised at this, and did not know what to think at finding our first plans disarranged. Nevertheless, we called all hands and walked to the water side, got into our canoes and started off up the river, leaving the east side of the bank, we continued our course N. N. E. and N. E. till within 5 miles of the general landing in Carbaba country at a point E. N. E. just at day-break we landed at a small town belonging to the Carbaba country which we judged to be about sixty miles by water from Dena. The Cavala river on an average is about two hundred feet across, and clear of all obstruction, navigable for vessels of 60 or 80 tons, or for a large steamboat. On our way up the river at night we were hailed at one town and commanded to land, but our boys thinking that probably we might have some difficulty if we did, pretended not to hear, and passed on as fast as they could.

Thursday, 16th. Wrote a few lines to the cape, drew an order on Gov. R. for eight yds. satin stripe to pay for the canoe, and about sunrise fixed all our baggage and started on foot for the big town in Carbaba, its name is Watta. We travelled very hard until near ten o'clock, when having passed several small towns, we came to a town named Feather, where Peper lives. This Peper is a man whom Wassa Baker recommended to Gov. Russwurm as one who was going to the Pah country, and would be a guide to us. Here we got something to eat, rested ourselves and dried our clothes.

Afterwards we called upon this gentleman who gave us but little satisfaction. I think the reason of this was because we had Pobe with us. Wassa Baker used his influence with Peper to have Pobe stopped so that we might take Peper for our guide. Peper told Mr. Banks that Pobe could not carry us through this country, because he was not known and that he had a palaver in this country and we could not pass. Mr. Banks insisted on passing, but Peper only became more obstinate in refusing. Mr. Banks became angry and acted and spoke more hasty than he ought. I saw this would not do. Every man should be treated with common politeness, whether heathen or civilized. Peper considered himself a great gentleman in his country, and Pobe in his; and it was necessary to allay the jealousy between them. Mr. Banks being out of temper, requested me to lay hold of the palaver and try to settle it. We met a Cape Palmas native here named John Davis, and I made him a handle to help set this palaver.

I had a private interview with Davis, who is a great friend of Peper's. I told him the object of our journey and desired him to make matters smooth with Peper. Finally after a good deal of coaxing and flattery, and condemning Wassa Baker as the cause of the trouble, Peper concluded to go.

We got ready to go to the big town which we wished to reach that night, and where it was thought best for us to pass two or three days, and also to get our clearance from here, went down to the river to cross in a canoe. Some of our party crossed over and walked, and Mr. Banks, Charles and myself with two or three natives concluded to go up the river in the canoe, but we found the current was too strong for the force we had, so we crossed over to the north side and walked to the town which is supposed to be about 5 miles from Peper town, and we were an hour on the way. We entered the King's house, changed our clothes which were very wet on account of the rain which had fallen, and our having waded in deep water—sent for the King of the town, (the head King of the country is dead, and the country is in an unsettled condition,) who came to see us. He is a young man of about thirty-five years of age, he listened attentively to Mr. Banks who told him the object of our visit through the country, and when we had finished, told him that he would see us again after having seen and consulted with Wassa Baker about this visit. We got our supper and laid down to rest but could not sleep much, for our house was surrounded by a noisy multitude of men, women and children.

Friday, 17th. Rose very early this morning and took a walk about town. I find that this town is the great commercial mart where all the traders from Cape Palmas, Cavala and Tabba come to buy wood; the ivory is obtained from the more inland towns. About nine this morning Mr. Banks called a palaver, and five old men of the town with King Gleker came to hear our words. Mr. B. opened the palaver and told our errand. They grumbled much about our having Pobe as our guide, declaring that he should not pass through the country. They said our father, that is, our Governor, had done great things for Pobe, and they had nothing, that is, no hat, gown or umbrella, so they left us without any answer. We waited in vain for some time expecting them to return, and at last sent them a dash of a barr of tobacco: upon the receipt of which they promised to meet us again very soon.

Wassa Baker and the King palavered all day, the King accusing him of lying. This Gleker was to be another guide for us. The people were told by Wassa how much money we had in our box, and this created a jealousy, Wassa worked against us all he could because we would not throw Pobe aside and take Gleker as our chief guide, which was impossible for us to do. The old people got mad and said we could not go unless we would give up our

money to Peper and Gleker and let them dash as they saw fit. Mr. Banks would not consent to this, I saw before we left Dena that the difficulty was about to rise; in the first place because the Governor had not called in the head king of the country we were to pass through, and in the second place, Wassa Baker's bringing in a second and third person as guides. It was but reasonable to suppose that each of these three persons had a particular path and would be jealous of each other. I called Wassa's brother Davis, who speaks English very well, and got him to tell me all the palaver. After hearing him I concluded that money was their object, and asked Davis whether it would not be well to dash Gleker and those five old gentlemen of the town as to make their hearts glad; he said it would. I went to Mr. Banks and asked him what he thought of it. He agreed with me and we sent a dash to the King of 6 hdkfs. 2 barrs of tobacco, 4 pipes and 10 flints; to the town men, 8 handkerchiefs, 50 flints and 8 pipes. They thanked us, and dashed us a goat in return.

Saturday, 18th. Rose very early this morning, and soon after received a call from the head men who informed us that they would give us our answer in the afternoon. As I said before, this is a town of considerable note, it is about 120 miles from Cape Palmas in a north-east direction. I noticed that the people raise large quantities of indian corn, and cultivate the plantain to a greater extent than the beach people. Rice is raised in abundance, and a great deal of palm oil is made. The country abounds in camwood. African iron is used more here than the English, they obtain it from a people called the Didaba tribe, whose country is about two days walk from here. Towards night the head men sent us word that we could leave the next day, so we joyfully packed up our things ready to start.

Sunday, 19th. About seven this morning we left Watta for Erebo. Our party consisted of Mr. Banks, Charles McIntosh and myself, our five natives from the Cape, Pobe, his two women and three boys, Gleker and one woman and boy, Peper, his woman and two boys, and two Pah men. After walking very hard, and wading through a great deal of water, the path being very poor, we arrived at twelve o'clock at Gitture in the Yabba country, where we stopped and got our dinner, which took us an hour and a half. Then left there, and passed on towards another town in the same country, where we were to pass the night. This town is called Ceblaw, and is situated on the Cavala river. We reached it about four o'clock in the afternoon, and were informed that the King's head woman was dead, and he could not receive us, so we put up at the house of a private gentleman. This town lies east of Watta, the river running by it in a north easterly direction.

Monday, 20th. About eight o'clock this morning all hands took the path for Erebo, walked very fast, crossing a number of small branches and rivers. At one we reached Yeada in Erebo country. We were kindly treated by these people who furnished us with a house, and while we changed our clothes they prepared something for us to eat, of which they gave us an abundance of such as the town afforded; consisting of fish, cassada, plantains, a plenty of rice, fresh meat, &c. So we had no occasion to grumble. When we first arrived, most of the people were out cutting camwood, but the drum was beat, and in less than an hour and a half, they came running into town apparently overjoyed at our visit. This town is on the Cavala river, and is about 60 mile from Carbaba,—the King's name is Sabba.

Tuesday, 21st. This morning a large number of people from the surrounding country came to see us, never having seen white men before. These people are generally called Cannibals, but they do not practice these butcheries now, if they ever did. The Cavala river runs by this town, and a bed of rock extends nearly across it, forming a very handsome cataract, and

leaving sufficient space at one end, for the passage of a large sized canoe. Peper and Gleker informed Mr. Banks that there was war between the Erebo and Pah people, and that the path which had been for a long time closed, could not be opened until this palaver was set. But as we had a Pah man in our company, who was from the same town in Pah that had the war palaver with this town, our guides proposed to embrace the opportunity and set it at once. King Sobbar informed us that no person had ever come forward before to set this palaver, and he was glad that American man had come to "put mouth for it."

Wednesday, 22d. After breakfast this morning we were called into the palaver. I learned that this path had been closed for seven or eight years. They count the time from cutting rice farms.

Sabbone of Cape Palmas, Tom Freeman, Wassa Baker, Pobe, Peper and Gleker, made the following law; that this country shall be open and free of passage to all the inhabitants of Carbaba, Tabo, Cape Palmas, or Erebo, and their blood shall not be spilt, nor shall they be stopped when passing through this country, except in case of debt.

The binding of this law was as follows—3 or 4 Gola nuts were cut into 10 pieces, and brought in on a wooden basin with salt and pepper; the King (Sabbar) took a piece of nut, a finger-full of salt, and one of pepper and eat it; repeating the law over word for word, the rest of the party did the same. When all had got through, a goat was brought by one of the King's aids, and presented to us as a dash, his throat being ordered to be cut, and the blood spilt in the path, here the palaver was ended.

The King promised to have the road cut open for us, and if stopped by an Erebo or Cape Palmas man he is to pay. As we expected to leave the next day for Pah—Sabba at once sent out a number of men to view the path, and river, and cut away the bushes. At night word was sent us that on account of the late rains, the banks of the river were over-flown, and we could not cross, so they insisted upon our staying, and we concluded to remain one day longer. We paid 23 or 4 flints for having the road opened to a distance of near 20 miles.

Thursday, 23d. All of us were well and in good spirits, except Charles McIntosh, who complained much of having taken a bad cold on the way. The day passed off very pleasantly, and at night when all was quiet, we packed up our things that nothing need hinder our departure the next morning. Pobe's women cooked some rice, boiled some corn and palm-nuts to eat, on the way as we had a long distance to travel.

Friday, 24th. This morning our company which was now increased to 33 in number, started about 5 o'clock for the Pah country, we traveled until 3 P. M. when we stopped and partook of some boiled corn and a few palm-nuts to satisfy our hunger. In about half an hour we continued our journey, and after forcing our way over bad roads and through a great deal of water we arrived at about 8 o'clock at the Cavala river, and hailed for a canoe to cross, in half an hour one came, and we crossed over and walked up to the town. A house was given us, and a large fire made by which we dried our clothes, we were cold and very hungry, all our people from the Cape slept in one house. The rest had left us, who were all strangers here except Pobe, Peper and Gleker, so we did the best we could and feasted satisfactorily upon some rice, plantain and cassada, which was given to us: afterwards we retired to rest, being all of us much overcome, having walked during this day no less than 45 miles. It was astonishing to the people to hear that we Americans walked this distance in one day, it not being generally done by the natives: those who came with us said if we had not been in company they could not have reached here in so short a time.

There are on this between 15 and 20 small houses built on the sides of the path where travelers pass the night. We crossed the head of the Taba river about 2 o'clock. This is a bold river, but I am informed that it is not navigable all the way: it has many obstructions, one large branch flows into the Cavalla River.

(To be continued.)

SUNDRY LETTERS.

We publish the following letters, which have come into our hands, as they must be of interest to our friends and patrons.

MOUNT EMORY, CAPE PALMAS, 25th January, 1846.

TO A GENTLEMAN OF THIS CITY.

Rev. and Dear Brother,—Your letter by brother Benham, I received and was truly glad to hear from you. I should have written before, but have been too much engaged after the arrival of our Missionaries, previous to my appointment to Cape Palmas: and now I am but just settled, in truth, hardly that, at my new charge.

It is seven years since my last appointment to this place, during which time I have been employed at the upper settlement in different offices. But on my arrival here seven days ago, and walking through the place, I was agreeably surprised at the great improvement every where observable in the condition of this interesting colony. It evidences to my mind most clearly the truth of four propositions.

1st. The sincere desire of the Maryland Colonization Society to make the emigrants under their care, *happy*.

2d. It is a demonstration of executive ability, with which the affairs of the colony *here* are superintended.

3d. It shows most conclusively the mental and moral improvement of which the coloured race, under judicious management, is susceptible.

4th. The extension of intercourse and the great increase of trade between the colonists and the natives establishes the fact, that these colonies are designed in the providence of Almighty God, to be incalculably a great social and civil blessing in this heathen land—particularly as this intercourse seems to be regulated by principles which both reason and scripture justify. I may now sir, add 5th. that all these put together shadow forth the redemption of Africa. In this you will unite with me, not only in the opinion I here express, but also in fervent thanksgiving to the Disposer of all events.

Our *Missions* in proportion as they are attended with success, will give character to and sanctify this intercourse. They will cast forth "the salt" by which all the waters shall be healed. What an age do we live in! How fruitful in glorious enterprizes. How big with responsibility! O may we acquit ourselves like men having always the fear of God before our eyes.

Yours, respectfully,

F. BURNS.

FAIR HOPE, CAPE PALMAS, January 23, 1846.

REV. M. MACFARLAND:

Dear Sir,—By the brig Kent, yours of the 15th Nov. 1845, was received, and it was highly gratifying to me to hear from you and Mrs. Macfarland who is an entire stranger to me, but of all from Dr. Neblett. But you did not say anything about Mrs. Ann Neblett, as in your next communication

to her send my compliments to her and all the children; though I am in Africa and came away quite young, I know all the family very well. I am very well satisfied in Africa, but yet, we have many things to contend with in an uncivilized country. But that is nothing to be compared with the many privations that the white man had in settling of the United States, which is now almost the garden spot of the christian world, and we will have to undergo the same in this dark and benighted land before we can be any thing. But I must confess Cape Palmas is a very flourishing colony, and the people seem to turn their attention principally to agriculture, which no people in a new country can well do without. This is now our dry season and cannot do much towards the cultivation of the soil.

I was called upon a few days since, by his Excellency John B. Russwurm to accompany Major Stewart down the Shepherd's lake to survey it, and we left at 7 A. M. and arrived safely at 6 P. M., and to my great surprise at 7 P. M. we heard the sound of the Rev. John Payne's church bell, and we went to church and found him preaching in the Grebo language to his native boys who followed him in all the ceremonies of Episcopal profession, boys whom he has taught to read and write very well.

We are at perfect peace, at this time, with the surrounding native tribes. The brig Kent arrived safely after being in a gale of wind for thirty-six days at sea. All the emigrants are in perfect good health and good spirits at the situation of their new homes. To-day has put me in mind of Monrovia, seeing so much commercial business going on in this small city. We have at this time an English brig in our harbour from Bristol. No doubt it will be a pleasing thing to the friends of Colonization to hear of the success of the United States ship Yorktown who captured a slaver, in this month, having nine hundred slaves on board. The captain and ship have been sent to America for trial. Another vessel, already prepared for taking off slaves, has also been captured. The articles sent out last fall were received and I was very thankful for the same. The dresses by the Kent were received and delivered to aunts Phillis and Eliza, who return to Mrs. Macfarland their sincere thanks for the same. I had an interview with aunt Phillis this morning, but from the circumstance of being very busy, had not time to say much; but she is feeble as usual, as an old woman of her age must be. Uncle Tom is quite well and also Sandy, and all very anxious to see you once more before they bid adieu to this world.

The tobacco was sold by uncle Tom's request, for which he was paid in cash by Dr. McGill and they all got their part. Uncle Tom, aunt Phillis, Eliza and Sandy send their best love to you. Sandy is very obedient to the two old people—I have had no trouble with him—he is very steady and comes to see me every Saturday afternoon.

My wife left here upon the 4th inst. for Monrovia, to see Gov. Roberts and lady. That man has been a perfect father to me in Africa and is still the same. I lived in his family ten years after coming to this country, as a clerk: his wife has no children, and she calls me and my wife her children, as she takes the same liberties with us as a fond mother would; she comes to Palmas to see us. I shall go up to Monrovia in February if life last and God wills.

You will please send me next fall, by the emigration to this place, *one* male, and *two* female hound puppies.

Please to present my best respects to Mrs. Macfarland and yourself—also to Dr. James Hall. I would have written to him, but time would not permit.

I subscribe myself your humble, and obedient servant,

D. C. McFARLAND.

(From the Frederick Herald.)

HARPER, CAPE PALMAS, *January 20th, 1846.*

Dear Sir,—As I have the opportunity of writing to you, I do it with the greatest pleasure. Your letter dated the 9th Nov. 1845, came safe to hand, and I hope that these few lines of mine may find you and Miss Polly as they leave me and my family.

* * * * *

On account of the short stay of the vessel I have not time to collect anything else to send you, but I hope you will accept of these. I do not send you any of our produce for fear that they may rot, and the Capt. may have to throw them overboard, as he did before. Mrs. Briscoe desires you to inform Miss Polly that the basket that she sends to her is one made by the natives of the country; which is her reason for sending it. You will also receive a letter from Brother James, who has come to the conclusion to write at last. I hope that if I should never see you in this world any more, that we may meet in heaven, where we will part no more. Pray for me, and I will do the same for you. You know that the Lord says prayer is the key that opens heaven and brings the blessing down, therefore, I say it is good to serve the Lord in the truth and the spirit. I would like to pay you a visit once more before you or me die. My reason for wanting to come in, is to try to persuade Brother to come to Africa, and to see you and my friends. You may send for me if you see fit, so that I may let my coloured friends see that I am not in Georgia, and would wish as many of them as can, to come to Africa, and be free. I would like to send a Leopard skin, and I will try to kill one and send you the skin. I send you some pineapple buds; you can plant them if you like. I send you some Palm nuts; we eat them same as Walnuts, only they are much harder. I send you the string which the Natives wear around their waist to hold up their clothes. I have no more to say. I remain your humble servant,

PETER BRISCOE.

Mt. VAUGHAN, *Sept. 19th, 1845.*

Gov. J. B. RUSSWURM:

Dear Sir,—Your letter relating to the affair of Krah Seah's son, and Charles Lee, was handed to me by Mr. McIntosh, at the town gate just as I was leaving Cavalla, on Tuesday last. I regretted this as I would otherwise gladly have attended to the matter in person. Under the circumstances, I could only make known the contents of your communication to two leading men who happened to be standing near, who promised to have them delivered to K. Seah. I trust before this the matter has been settled.

I am sincerely thankful, if I have in the least degree contributed to maintaining those friendly relations between the Colony, and its heathen neighbors, so necessary to the prosperity of the one and the welfare of the other. Knowing who hath said "blessed are the peace makers: for they shall be called the children of God," I shall ever esteem that part of my life well employed, which is devoted to this object, and I may, I trust, be allowed to say here, without laying myself open to the imputation of flattery, that it will add not a little to my happiness in this work to know that I am co-operating with one, whose administration so far as I have known it has ever been characterized by wisdom, prudence, moderation and justice towards the natives.

With kind regards to Mrs. Russwurm, in which Mrs. Payne joins,

I remain sir, yours very respectfully,

J. PAYNE.

DR. BRECKINRIDGE AND THE COLOURED PEOPLE OF 'BALTIMORE

It will be recollected that the colored people of this city some few months since, presented Dr. B. with a gold snuff box, as a token of their esteem, and also of their approbation of his course in the winter of '41 & '2, in reference to the action of the House of Delegates of the State of Maryland. In the address of the committee on the presentation of the box to the representative of Dr. B., (for he was not present in person,) no allusion was made to the labours of that gentleman in the cause of African colonization; from which it might be inferred, that he had ceased to entertain or express principles which are well known to be obnoxious to the majority of those thus disposed to honour him; and we know that the assertion has often been made, that Dr. B. had ceased to be a colonizationist. Although it matters very little what may be the peculiar notions of any one man, however talented and respectable he may be, with regard to the cause of African Colonization, yet we are very glad that Dr. B. has seen fit to reiterate his heretofore well known opinions upon that subject. How acceptable the sentiments contained in the address are, to the donors of the snuff box, we are unable to say; but coming from any other source we much doubt if they would induce the presentation of another box of the same kind.

To the Rev. Messrs. Payne, Peck, Fortie, and others, a Committee of the Free Coloured People of the City of Baltimore:

MY FRIENDS:—Although it is some time since I learned, through the public newspapers, that the free coloured people of Baltimore had, in a public manner, and with every demonstration of respect and kindness, presented to my excellent friend, the Rev. Mr. Dunlap, for me, a gold snuff box, as a mark of their gratitude for my past efforts to serve them; it is only very lately that I have received the gift itself and the detailed statement of the public proceedings on the occasion of its presentation.

As it regards those proceedings, both you and I have reason to be gratified that the great excellence and distinguished station of the gentlemen, my friends and others, who participated in them, and gave to the occasion and to your act, their emphatic and public approval—prevent the possibility of honest misconstruction in relation to the matter. And for the act itself—I assure you few events connected with my life or labours have more deeply affected me, or given me more sincere pleasure.

I accept, therefore, with deep sensibility this "Gift of Gratitude," as you are pleased to call it: this humble—it may be—but earnest testimony, that, in your judgment, I have some claims to the character of a "Christain philanthropist;" a character to me the most admirable that can adorn humanity—and only the more to be valued when the poor and the helpless lift up their weak and despised voices to confer it. It is many a day since I cared for mere earthly honours; and the few it was ever my chance to win—it is alike to me whether my children hear of them or not. But I covet earnest an immortal crown. And it is some token to me that I am in the right way to obtain it, when such testimonies as this you have borne seem to show, that I have tried, in feeble imitation of my divine Master, to go about doing good, and that his blessing has not always been denied to my poor efforts. For it is not easy to imagine how a common sentiment should so strongly pervade fifteen or twenty thousand humble persons, as to make itself heard by a common utterance, if they did not think they had adequate cause both to feel and to speak.

For twelve years and more of my life—the prime years of my manhood—my best and happiest years—it is true that I did all I could do to promote the welfare and happiness, both temporal and spiritual, of the free coloured people of Baltimore. That I did so little, those less generous than yourselves, will perhaps excuse me, when they consider how far beyond my strength I was always occupied with other cares and duties more immediately binding upon me. That I was able to do any thing at all, I may venture in all humility and yet in all faithfulness to say, alike in grateful recognition of God's good hand over me, and for the encouragement of such as would do likewise, that nothing is beyond the power of a fixed and resolute purpose, upheld by a meek and pious spirit, and guided by the wisdom which cometh down from above. It is no longer in my power to serve you by personal labours. You will, therefore, the more readily excuse a word of friendly admonition—the last it may be, I shall ever address to you, and the best proof I can give of my continued interest in your affairs.

The dealings of God with your race, as far back as human knowledge reaches, have been very wonderful. They are so still. And the most wonderful part of all is, that your race never did, nor does it yet, comprehend its destiny. We must all accomplish our destiny: it is the invincible decree of God, and there is no escape from it. The first symptom that a people will work out aright their grand and ultimate vocation, is that they comprehend, even if it be but dimly, what that vocation is. The great problem which human advancement requires to be solved, is the formation of a civilized state within the Tropics. Until this is accomplished, it seems to me to be utterly absurd to talk as we do about the progress of mankind and the civilization of the human race. Such a state can never be established except by means of the black race, and therefore, and in that sense except by means of it, the earth itself can never reach that point of advancement which God has put so palpably within its reach. Two solemn lessons arise out of these facts. The one should teach our race how absurd it is to condemn and despise yours; the other should teach your race how fatal it is to resist and obstruct those beneficent designs by which alone their ultimate freedom and nationality can be accomplished. I do not advise any man in particular to emigrate—each one must decide for himself. Still less do I recommend a general emigration, or approve one accomplished by violence. But, even at the risk of forfeiting your confidence, I have always testified, and do still, against that general and concerted hostility to the African colonization, which, in various parts of the country, whether amongst yourselves or amongst us, has had no better effect, than to delude and embitter the minds of the free blacks, exasperate those of the whites, and embarrass the noblest and most fruitful movement of the present century.

For a long course of years I have not ceased to cherish the deepest interest in all questions affecting the condition and prospects of the black race on this continent; and I have enjoyed such opportunities of making up my opinions, as a very large experience and observation could afford. The result of the whole is a deliberate belief, that the condition of the free blacks is generally better in the slave States than in the free. Whatever may be said of laws, the actual condition of mankind is far more certainly determined by what society really does, than by what it declares in the statute book, it designs to do: and this great truth was never more clearly exhibited than in the general condition of the free black race. And I reiterate my firm conviction, that, in general, the condition of respectable free persons of color, is decidedly better in the slave States of this Union, than in the free. Nor should we forget that almost the entire free black race in America, owe such liberty as they enjoy, either immediately or re-

motely, to the mere benevolence of those who once owned them or their ancestors: and that the absolute and entire hope of freedom for all the blacks now in slavery in this country, reposes simply on the same foundation. Great lessons lie involved in these truths. Amongst the chief are these: that the free black race are bound by every sentiment of gratitude, and every dictate of prudence and wisdom, to be *quiet, loyal, peaceable and docile*, as regards the laws, the institutions, and the public sentiment of the slaveholding States; and that, in the long run, their own best hopes are connected with the prosperity of those States.—Indeed it is a question, the furthest possible from being clear, whether a more certain method of ruining the existing race of free blacks could be devised, than to expel those who reside in the slave states; unless, indeed their destruction might be more thoroughly accomplished by the immediate and universal liberation of the slaves, if such a thing were in the nature of the case, possible at all.

I have seen much of society in many foreign lands, and have studied its condition in ages and countries which I never saw; and in both cases I have looked narrowly into the condition of the poorer and lower classes. As the result of all, *I give it as my fixed belief, that there is nothing in the condition of American Society, any where, that prevents free persons of color from living as safely and comfortably, as the lower and laboring classes of society ever could or now can live in any other country.* Political privileges are denied to you, but in what country are they not withheld from the great mass of men? Many civil rights are curtailed as to you: but how few enjoy them, in their fulness any where? Various personal restrictions are laid upon you; but they are fewer and less oppressive than the white, poor of all other countries endure. Your persons are under the protection of the laws, labor is every where free to you, the acquisition of property is open before you by innumerable channels: and whatever you possess is as much your own and as sacredly respected, as the estates of the most eminent of our citizens. The ancient people of God endured for fifteen centuries, in all lands, what every American heart would revolt from inflicting on you for a single hour. Your condition, therefore, is not only perfectly supportable and entirely consistent with the practice of all the domestic and most of the social virtues; but is really far better than the condition of the great mass of mankind ever was, or now is, or is soon likely to be in any other country.

That you have never suffered wrong, that you are not liable to great dangers; that an uncertain, and in some respects dark futurity does not impend over you; that your condition cannot be greatly ameliorated, and that it ought not to be examined with more care, and treated with more wisdom and humanity by the public authorities of the country, all these are matters which I do by no means either assert or believe. Often, and for many years, it has been my lot to assert and to maintain the contrary, and that, not unfrequently, under circumstances of great and dangerous responsibility. But what I do believe and assert is, that considering your condition, such as it is, and that of the human race at large, such as it has always been; you have more reasons for gratitude to God, and fewer for repining at his allotments, than the mass of human kind in the most favored ages and countries; and that your hopes of better things and better days, are precisely in such directions, as to make it your highest wisdom to endure with patience and tranquility your present lot, and to seek for its improvement only by such methods as are consistent with the great truths I have above suggested to you.

Many years ago I took the responsibility of publicly maintaining, contrary to the belief then, and perhaps still common in this country, and contrary to my own first impressions hastily taken up, that *the free black race in*

America are eminently a docile and religious people. All subsequent investigations has confirmed me in this belief; and I reiterate the conviction with a profound sense of its truth. Whatever may be the weaknesses, follies, and offences justly chargeable upon that race as characteristic of it or as resulting from its moral and physical condition, the records of the country will everywhere attest that the higher species of crimes are comparatively rare amongst them; and the statistics of religion will prove, that a larger proportion of them than of the whites, profess to be followers of the Lord Jesus. When it is considered that in both these particulars, their advantages are out of all comparison, inferior, the proof seems to me to be characteristic and decisive.

I thank the Lord that he has used me in any degree to do you good; and above all things else, to stir you up to greater diligence in his service, and lead you to a more perfect trust in him, and a more absolute submission to his righteous allotments. May his Spirit be ever with you, his good hand ever upon you, and his grace always sufficient for you. I thank you for your gratitude and affection, and for the simple and touching manner in which you have expressed them. There may be those who would shrink from the acknowledgment that they valued your confidence, and shun the responsibility—perhaps the odium—involved in your manifestations of it. Such emotions were always foreign to my nature. Even when visions of glory had great charms for me, and proud and enduring monuments were precious to my thoughts, the grateful tears and the blessings of the humble and the poor seemed to me to be the elements of an imperishable renown. Such changes as the stern lessons of life and its sad discipline and more than both, I trust, God's grace have wrought upon me, have settled the conviction only more thoroughly in my soul, that he who is seeking an inheritance beyond the grave, need desire to leave behind him no memorial more precious than the record in true and grateful hearts, that he was neither afraid nor ashamed to be the friend of the forsaken and oppressed.

In the bonds of Christ's gospel, your servant and friend,
Jefferson Col. Pa., March 2, 1846.

R. J. BRECKINRIDGE.

(From the Frederick Herald.)

COLONIZATION.—Liberia.—In our columns to-day we present to our readers very full extracts from the message of Gov. ROBERTS, of LIBERIA, to its legislature, presented on the 5th of January last, which we find in the May number of the African Repository. We are sorry its length forbids our presenting it entire, assured, as we feel that all will regard it, as we do, a very creditable State paper—such, indeed, as would do honor to many of our own statesmen—statesmen of high pretension too.

The opinion has long been entertained by many, who would seem competent to form and express one, that the mind of the African race was not susceptible of great improvement or attainment; but even to those who have most boldly hazarded such opinion, we think we can present the paper referred to as a contradiction to their theory, and that even they must admit their theory to have at least one exception to its general rule.

We entertain ourselves no such opinion, but can readily account for the lack of improvement of that race hitherto. We mean especially that portion of it, who have by that *most horrid of all crimes*, the slave trade, been thrown on our shores; but although as we say, through the instrumentality of such *hellish device* of man we most sincerely believe by the permission of Providence, with wise and benevolent purpose toward benighted Africa herself. That wise, benevolent purpose is now, we think, being fulfilled

through the Colony at Liberia. Whilst we see many of these colonists, who left our shores to return to their "Father Land" with no higher improvement or pretensions than many whom they left behind, daily sending to us evidence of their great advance in arts, letters, and morals, we are also furnished with convincing proof that the colonists are sending forth light and heat into Africa's hitherto impenetrable fastnesses, which is dispelling the mists and removing the films from the eyes of the natives.

If we do not err in our judgment, the end of the 19th century will witness what great results to Africa, and her enchained race have been brought about by what at the time was regarded a speculative and hazardous experiment on the part of those benevolent individuals who first conceived the idea of establishing a colony at Liberia.

We are rejoiced to know that that little germ of a colony, as sent forth in 1822, is now established upon the firm basis of a free and prosperous nation; not only giving evidence that it can and does provide all legislation necessary for its present regulation, but giving assurance that Liberia is destined not only long to exist as a nation, but to attain a high rank as such among the other nations of the earth. We verily believe, through its agency and by the free institutions, the means of education, civilization and Christianity, that a colony carried with it to the darkened shores of Africa, that the day of her redemption is near at hand, and that she will also soon send forth her light and her heat to cheer and animate other portions of the globe, now covered with black darkness.

Governor Roberts shows the Government of Liberia to be in a prosperous, thriving and improving condition. Much of which we doubt not is attributable to his own wise and energetic administration of its affairs.

He devotes much of the message to the consideration of recent difficulties, which have arisen between Liberia and Great Britain. Whilst he treats the subject with great forbearance toward the English Government, he does so with great dignity and force. In our judgment he places Great Britain greatly in the wrong. What that government means or promises to herself by denying to Liberia an independent national existence, and consequently the rights of sovereignty, we cannot conceive. Others, however, who think worse of England and her people than we do, might impute her conduct to selfish purpose and charge upon her—as is not unfrequently done—her wonted disposition to aggrandizement, even at the expense and injury of a comparatively weak and defenceless people. We cannot, yet at least, indulge any such suspicion, but still hope she will be able to atone for her conduct, and that hereafter, instead of throwing barriers in the way of the advance of Liberia, she will acknowledge her nationality, admit her the rights of sovereignty and extend to her every encouragement within her power.

With the loud professions of love and anxiety for the African race and the amelioration of their condition, which has for so long a time been the theme, not only of the people individually, but of the government also of Great Britain, we would suppose that no other feeling or conduct could ever have been manifested by that nation toward Liberia.

In conclusion, we invite our readers' attention to the paper, satisfied as we are, that all, who read it, will be amply repaid.

TERMS.

This Journal is published Monthly and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

